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ity of knowing the world and experience. With this knowledge comes the proper understanding of morality and its relation to happiness. To know that one is a member of a social group, and part of a larger homogeneous whole, is basis enough to teach that there can not be absolute sacrifice of either the part for the whole, or the whole for the part. In proportion as one recognizes this, will it be evident that the egoist is not the antithesis of the moral person; providing that he is guided by intelligence, which makes for sympathy in dealing with the whole. On the other hand he will know that to sacrifice one's self means *ipso facto* to injure the whole of which he is a part. The truly moral individual and the highest type is one whose conduct is instinctively directed toward the good of all among whom he is included. Happiness and morality are joined in harmonious relation, because they are real parts of a real world.

As these essays are addressed to the every-day man, one is not inclined to discuss them from the standpoint of theory. It is only fair to say, however, that they are sound in their reasoning, and delightfully written. They should enjoy a large circulation among every-day men.

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SHORTER NOTICES

WELFARE AS AN ECONOMIC QUANTITY. By G. P. Watkins. New York: Houghton Mifflin Co., 1915. Pp. xxv, 191.

Amid all of man's inhumanity to man there are unmistakable signs that in any specific society the attitudes with which men regard each other are becoming better. The truth of this finds abundant verification in the transformation that is taking place in the concepts of the social sciences. The literature devoted to the discussion of social and legal philosophy indicates clearly that a broader and more humane outlook stimulates the workers in these fields. The students of the law are pleading for a reinterpretation of the meaning and function of legal institutions. The progressive economists are introducing such modifications in their particular discipline as to modify materially its fundamental principles. All this may be looked upon as symptomatic of the readjustment of some phases of social relations.

This volume may be considered in some measure as an illustration of the better temper of economic literature. This volume is an essay on the consumption aspect of economics, and stresses the human interests involved. Technically it is devoted to the theoretical consideration of utility. The author defines economics as the study of the means of welfare (p. 1), and the means of welfare are things and processes having utility. This utility is looked upon as a function of the social life, since practically all useful

things must be socially considered. There is a distinction drawn in the study of utility between the concretely conceived good, and the concretely conceived individual. The author stresses the former, an action justified by the fact that this is a study of welfare as an economic quantity, rather than welfare as an ethical quality. There is, to be sure, no insistence upon the disparity between the two, yet the varying attitudes are rightly distinguished. Of especial interest to the ethicist are the later chapters in the book devoted to the discussion of Adventitious Utility. Here are brought sharply to light the moral problems involved in the consumption of utilities in vain and ostentatious display. In regard to the adventitious utilities the author is clear that the factors involved are something more than merely economic in the old sense of that word. They involve certainly some consideration of the good and proper.

In the chapter on practical applications which closes the volume, the author comes to the conclusion "that the means of bare existence are of no utility or of contingent utility only; that moderate incomes are good in themselves and for society; and great incomes, especially great inherited incomes, mean principally a waste of utilities." As an example of the newer attitude in economics this volume merits the attention of those interested in the socializing processes that are gradually penetrating the "social sciences."

BIOLOGY AND SOCIAL PROBLEMS. By George Howard Parker. Boston and New York: The Houghton Mifflin Co., 1914. Pp. x, 130. \$1.10.

The type of work represented by this volume is invaluable for the student of practical ethics. It serves as an introduction to some of the biological problems that are basic for those who hope to accomplish something in the field of social improvement. Professor Parker has presented here in excellent style some intensely interesting materials which are immediately applicable to social problems. The volume comprises four lectures on the nervous system, hormones, reproduction, and evolution. In each of the chapters are clearly discernible the applications that may be made of the knowledge that the biologists obtain. For example, the problem of heredity which is a very important one for the sociologist finds here many instructive suggestions. When the biologists are prepared to say just what are the influences that bring about certain effects in the personal equipment of an individual much of the perplexity of the eugenicist will be dissipated.

Professor Parker points out what the biologist has already accomplished in this direction. The volume is a creditable contribution to the literature undertaking to indicate what the scientists are discovering concerning the nature of man.

J. KANTOR.

THE PRINCIPLE OF INDIVIDUALITY IN THE PHILOSOPHY OF THOMAS HILL GREEN. By Harvey Gates Townsend. New York: Longmans, Green & Co., 1914. Pp. vii, 91. \$0.75.

The writer of this monograph has succeeded in producing a lucid account, in a limited compass, of the principal points in the philosophy of Thomas Hill Green. The problem of Green this author takes to be that of showing what is the truth regarding the individual. The philosophy of Green has met with much criticism: "On the one hand, the objection is raised that his philosophy allows no room for change; and on the other hand, that the process is interminable." Mr. Townsend believes these criticisms cancel

each other. While rigidly avoiding discussion of the ethical or social implications of Green's philosophy this work is not without interest for the student of ethics, since there is a close connection for Green between ethics and metaphysics.

J. KANTOR.

A HISTORICAL INTRODUCTION TO ETHICS. By Thomas Verner Moore. New York, American Book Co., 1915. Pp. xii, 164.

This little handbook, designed for Catholic students, presents the ethical systems not in chronological order but logically and in relation to the system of Saint Thomas Aquinas whose positions are adopted and whose work is presented with greater fullness than any other and as the climax of the discussion. Ethical systems are divided into two classes, "conditionate" and "absolute," the former comprising the various forms of hedonism and utilitarianism and the latter all the rest. Systems of absolute morality are divided into five groups, according as the organ of knowledge is the moral sense, sympathy, instinct, intuition, or reason. Under this latter class are treated the work of Kant, Socrates, Plato, Aristotle, and Saint Thomas. The position of Saint Thomas that there is a difference between the virtues and the gifts of the Holy Spirit is adopted and ethics is absorbed in religion. The discussions of the individual authors are necessarily very brief and fragmentary but the statements are very clear and very fair. The last paragraph is in the form of a prayer to deity. The book is frankly hortatory.

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BOOKS RECEIVED.

- AMES, EDWARD SCRIBNER. *The Higher Individualism*. Boston: Houghton Mifflin Co., 1915. Pp. 162. \$1.10.
- BALDWIN, JAMES MARK. *Genetic Theory of Reality—Being the outcome of Genetic Logic as Issuing in the Æsthetic Theory of Reality Called Pan-calism*. New York: G. P. Putnam's Sons, 1915. Pp. xvii, 335.
- BARRY, F. R. *The War and Christian Ethics*. Oxford: B. H. Blackwell, 1914. Pp. 23.
- BOSANQUET, BERNARD. *Three lectures on Aesthetics*. London: Macmillan & Co., 1915. Pp. ix, 118.
- BROWN, FRANK L. *A Sunday School Tour of the Orient*. New York: Doubleday, Page & Co., 1914. Pp. xvi, 374.
- CARPENTER, EDWARD. *The Healing of Nations*. London: George Allen & Unwin, 1915. Pp. 266.
- CARUS, PAUL. *K'ung Fu Tze*. Chicago: The Open Court Publishing Co., 1915. Pp. 72. \$0.50.
- CHAPMAN, JOHN JAY. *Deutschland Über Alles or Germany Speaks*. New York: G. P. Putnam's Sons, 1914. Pp. v, 102. \$0.75.
- CROCE, BENEDETTO. *What is Living and What is Dead in the Philosophy of Hegel*. Translated by Douglas Ainslie. London: Macmillan & Co., 1915. Pp. xviii, 217.
- DELAGUNA, THEODORE. *Introduction to the Science of Ethics*. New York: The Macmillan Co., 1914. Pp. xi, 414.
- ELIOT, CHARLES W. *The Road Toward Peace*. Boston: Houghton Mifflin Co., 1915. Pp. xv, 228. \$1.00.
- FLIPPIN, PERCY SCOTT. *The Financial Administration of the Colony of Virginia*. Johns Hopkins University Studies. Baltimore: The Johns Hopkins Press, 1915. Pp. vii, 95.
- FOSDICK, RAYMOND B. *European Police Systems*. New York: The Century Co., 1915. Pp. xii, 442. \$1.30.